

The Myth of the Judaism of Christ

By Joaquín Bochaca

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“The truth is what is made to be believed,” said Voltaire. Today, one of those truths is the Judaism of Christ. *“Jesus Christ was Jewish,”* is a phrase that, if uttered just a couple of centuries ago, could have cost its author the rigors of the Inquisition. Nowadays, this phrase, by dint of being repeated, printed, and spoken millions of times, has become an axiom, a commonplace, something so unquestionable that, if it is still often repeated, it is almost solely to serve as a shield or moral guarantee for this or that group of Jews, to protect themselves from the reaction of non-Jews against their commercial, political, or social methods. When someone says, for example, that the inventors and the vast majority of propagators of communism are Jews, that Jews are overwhelmingly the members of the international finance scam, and that such and such a pornography trafficker, swindler, or vile criminal—Ginzberg, Stavisky, Caryl Chessman, etc.—are or were also Jews, instead of responding with logical and coherent arguments—as can evidently be done, with more or less success—a swarm of pious clerics and kind-hearted laymen will tell you, with unction, that *“our Lord, Jesus Christ, was also Jewish.”*

And what surprises us most is that, in unusual proximity with these pious figures, and joining their chorus, are the anti-Christians by definition: atheists, communists, and the varied fauna of fellow travelers. In reality, for a Christian, and specifically a Catholic, Jesus Christ could not have been Jewish. A Catholic who labeled Christ as Jewish would commit heresy. At the very least, until a new, ultra-liberal council modifies the Creed and, where for centuries it has been said *“conceived by the work and grace of the Holy Spirit,”* it is mandated to say, for example, *“conceived by the work and grace of Samuel Levy.”* According to the Talmud, the legislation of the current State of Israel, and six years of universally known tradition, a Jew is a descendant of a Jewish man and a Jewish woman. For the believer, Jesus Christ is the Son of God, not of a man. This settles the matter for Catholics and the majority of good-faith Protestants.

From a human perspective, Jesus Christ can only be considered Jewish based on unproven prejudices or cloaked in the grossest ignorance. It is known that Christ was Galilean. The word Galilee (from *Gelil haggoym*) literally means *district of pagans*. (1) It seems that this corner of northern Palestine, so far from its spiritual center, Jerusalem, never had, racially speaking, a homogeneous and pure population, not even in ancient times when Galilee was the homeland of the tribes of Naphtali and Zebulun. (2) Naphtali, in particular, was characterized from the beginning by its highly mixed extraction (3), and its non-Israelite population was concentrated especially in Galilee. When, ten centuries before Christ, Israel split into two independent kingdoms, Judea and Galilee, there were no political ties between the two territories, except for very brief intervals... and it is political union alone, and not a relative identity of religious beliefs, that ensures the fusion of peoples.

In 720 B.C., Galilee had been devastated by the Assyrians, and its population, either entirely, according to the Jewish historian Graetz, or four-fifths of it, according to the historian Robertson Smith, was deported and replaced by people from Assyria and Greece—Semites and Aryans in the first case, and pure Aryans in the second. Both historians agree that, in addition to Assyrians and Greeks, numerous Scythian shepherd tribes were allowed to settle. The Hungarian Ferenc Zajhty claims that *“the Jews were certain that Jesus was not of their race.”* (4) Zajhty asserts that in the 7th century B.C.,

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the Assyrian king Shalmaneser took the entire population, then partially Jewish, of Galilee into captivity. The Scythian shepherds and the new Greek, Assyrian, and Macedonian settlers who subsequently occupied the space of the displaced populations adopted the Jewish religious creed, but, in the words of the Jews themselves, “*they were only under Jewish laws.*” “*The Jews,*” Zajhty concludes, “*never accepted the Galileans as true descendants of the holy patriarch Abraham.*” (5)

In the centuries preceding the birth of Christ, the immigration of numerous Phoenician and Greek colonies to Galilee is documented, according to Houston Stewart Chamberlain, (6) and it is especially Albert Reville (7) who specifies that the immigration of Semites (Phoenicians) outnumbered that of Aryans (Greeks and Macedonians) by a ratio of two to one. Alexander the Great, in 331 B.C., expelled the inhabitants of Samaria, replacing them with Macedonians; a significant portion of these Macedonians, in turn, migrated to the land of the Gentiles, or Galilee. (8) It is beyond doubt that in the fertile and easily accessible lands of Galilee—unlike Judea, which was practically isolated—multitudes of races coexisted, with the exception of the so-called Jewish race. In the Old Testament, it is recounted how the inhabitants of Galilee interpreted the multiplication of wild beasts in their territory as a sign of the vengeance of the gods of the land, and they sent an embassy to the king of the Assyrians, asking him to send an Israelite priest from among those he held captive. The priest came and taught the Galileans the worship of the God of Jerusalem. (9) Thus, the inhabitants of northern Palestine (Samaria and Galilee) became Jews by religion, even though the Samaritans had very little Jewish blood in their veins, and the Galileans had practically none.

Graetz states that, between the invasions—followed by deportations—of the Assyrians, a small number of Jews had re-infiltrated Galilee, engaging in commercial and money-changing activities. According to the First Book of Maccabees, the Hebrew leader Simon Thassi gathered all the Jews who had returned to Galilee and forced them to return to Judea, without exception, in 164 B.C. (10) The originality of the Galilean national character is marked by another infallible sign: the language. In the time of Christ, Aramaic was spoken in Judea. Hebrew, already a dead language by then, survived only in sacred writings. The Galileans used a dialect of Aramaic so distinct from that used by the Jews that even a servant could recognize it (“*Your tongue has betrayed you,*” a servant of the High Priest shouted to Saint Peter). (11) The Galileans were forbidden to pray aloud because their defective pronunciation provoked hilarity. (12) Ernest Renan similarly confirms the inability of the Galileans to pronounce guttural sounds. (13) This fact, according to Chamberlain, denotes an anomaly in the structure of the Galilean larynx compared to that of the Jews, and the existence, thus demonstrated, of a somatic characteristic that differentiates them, authorizes the presumption of a strong contribution of Aryan blood among the Galileans, since the abundance of guttural sounds is a common trait among all Semitic peoples and is practically nonexistent among Aryans. (14)

Louis Marschalsko points out that ancient Jewish laws protected Jews to the fullest, and the death penalty could only be imposed on a thief or an *estih*, that is, a person who attempted to persuade Jews to abandon their creed or cause a breach in their racial unity. According to ancient Jewish laws and customs, the possibility of escaping the death penalty remained open in all cases, even until the last moment. On the path between the prison and the place of execution, an observer was placed every hundred paces. The duty of these observers was to indicate if any new witness wished to provide additional exculpatory testimony in favor of the condemned. Such last-minute witnesses made

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themselves known by raising their right hand. The condemned then had the right to a new trial, and, in some cases, depending on the quality of the new evidence provided, was pardoned *ipso facto*. It is extremely rare that in the procession that followed Christ to Calvary, no one—not a single one of his apostles, not even one of his disciples, not one of the Jews who cheered him the previous Sunday in Jerusalem—raised their hand to testify in his favor and save him. Here, according to Marschalsko, lies the decisive proof that He was not Jewish, for the privilege of a new trial or amnesty—which could be obtained by citing some meritorious act of the condemned—was only applicable to Jews, and excluded Gentiles, foreigners, and those who were under Jewish law but were not racially Jewish. (15)

According to Aryas, (16) further proof that Jesus was not Jewish is found in the two representations of him found in the catacombs, which show him with a distinctly Aryan face. Moreover, Latin and Byzantine tradition always depict portraits of a blond, dolichocephalic Christ, of a well-characterized Aryan type. Mere chance? It seems highly doubtful.

The French historian Patry (17) recalls that in Jesus' time, Galilee and Perea had their own autonomous tetrarch, while Judea and Idumea were subject to a Roman procurator. "*The political separation between Jews by race,*" says Patry, "*and Jews by religion, the former in Judea and the latter in Galilee, was complete.*" Patry emphasizes that Jesus' contemporaries called him the Galilean and the Nazarene, not the Bethlehemite. "*From which it follows,*" concludes Patry, "*that Jesus was not a Semitic Jew, because Semitic Jews had no right to live in Palestine.*" (18)

Was Jesus Christ, humanly and racially speaking, a Jew? Whoever claims such a thing proclaims their ignorance if they confuse race and religion; their contempt for the truth if, knowing the history of Galilee, they assert that the Galileans were Jews. To observe how crude the error is that consists in confusing race and religion, let us consider the numerous groups of Buddhists that exist in the West, particularly in Flanders and the Netherlands, or the Serbian, Bosnian, and Albanian peasants who profess the Muslim religion, imported by their former Turkish rulers, and ask ourselves who would think to call a blond metallurgist from Belgrade an Arab or a bookkeeper from Antwerp a Chinese. That Jews and Galileans considered themselves members of two fundamentally different communities can be verified by anyone even slightly familiar with the Gospel texts: Saint John, whenever he refers to the Jews, seems to designate someone foreign, and in the same Gospel, it is said that "*the Jews said that no prophet has ever come out of Galilee.*" (19)

Based on the data provided by history, in Palestine there was only one pure race: a race that, through strict prescriptions, preserved itself from all contact with others, and that is called the Jewish race. We have said—and believe we have demonstrated—that it is practically impossible for Jesus Christ, the man Jesus Christ, we insist, to have belonged to that race. For those who, ignoring historical data, prefer to rely on the genealogies of Him provided by the Gospels of Saint Matthew and Saint Luke, we can only say one thing: those genealogies refer to Saint Joseph, and Saint Joseph is not the true father of Jesus Christ, according to believers... nor could he have been for non-believers, given his age when Jesus was born. Regarding his mother, Mary, the canonical Gospels tell us that she was the daughter of Joachim and Anne and was born when the latter had already passed the age of maternity. In one of the apocryphal Gospels, rejected by the Catholic Church, the paternity of Jesus Christ is attributed to a Roman soldier, distinguished for

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his bravery and nicknamed, for that reason, Panther. This Gospel is cited by Heckel in one of his studies on the early days of Christianity. (20) Thus, even those who seek to find all faults in Jesus Christ must accept this heretical evidence. What race did Jesus Christ belong to? Intellectual honesty prevents giving a categorical answer, at least a positive categorical answer. Negatively, it can be asserted that Jesus Christ was not—could not have been—Jewish.

Only Galilee, distinguished from the other lands of Palestine by being the object of contempt by the Hebrews themselves, had been the appropriate cradle for the new faith, precisely because of its apparent modesty and humility (hence, to the first believers, poor shepherds and peasants, clumsily subjected to the law of Israel, it seemed necessary to seek the origin of their savior in the royal lineage of David, almost to excuse the bold opposition to Hebrew law). It is already doubtful that Jesus himself belonged to the Hebrew species, given that the inhabitants of Galilee were looked down upon by the Hebrews precisely for their impure origin. (21) The personality of a man is imprinted in his work. Thus, just as the *Ninth Symphony* could only have been conceived by a European, or the Confucian doctrine by a Chinese, even if nothing were known about the personality of its author, it is evident that Christianity, or the doctrinal body that has passed into posterity under that name, could not have been the work of a Jew. The great legal historian Jhering says: “*Christianity represents a victory over Judaism and contains, from its very origin, an Aryan germ.*” (22)

The situation of Galilee between Phoenicia and Syria would, in principle, authorize the presumption in favor of a primarily Assyrian ancestry, but never Jewish. Some authors, such as Chamberlain, Harnack, Hugo, Winckler, among others, lean toward believing, without being able to assert it resolutely, that Jesus Christ descended from Greeks who emigrated to Galilee in the 4th century B.C. (23) The descriptions of his physical appearance left to us by very few documents and a relatively abundant oral tradition present him as an Aryan, but nothing can be affirmed concretely, except that he was not Jewish. His disciples were Galileans, like Him, with one sole exception. The exception was Judas Iscariot, that is, Judas of Kerioth, a city of the tribe of Judah. (24)

Jesus Christ was not a Jew. There are no Jews in the birth of Christianity, except perhaps Saint Paul. But if one wishes to find Jews at the beginning of the Christian saga, it is evident that there is one name who, being an authentic Jew, played a role of the first magnitude in it: Judas Iscariot. Alongside the pious untruth of Christ’s Judaism, another modern axiom has been forming: the identity between anti-Semitism and National Socialism, or any other movement or doctrine of a similar nature. (25) On the other hand, with a total lack of shame, an image is being created in which the Catholic Church—and with it the other Christian denominations—is presented as the champion of the so-called chosen people, protecting them against the abuses and persecutions of the impious. For example, Cardinals Mercier (Belgian), Mundelein (American), and others flew into biblical wrath in 1938 because Hitler prohibited Jews in Germany from holding public office. The comical aspect of the case is that such a provision had a precedent, set by His Holiness Pope Honorius III, who, in his bull of April 29, 1221, *Ad nostram noveritis audentiam*, prohibited Jews in the Vatican States from holding any public office and required them to wear a special, visible badge on their clothing, noticeable from twenty paces away, and established a *numerus clausus* for them. The classic objection, “*That was a long time ago,*” which may be valid in any other case or applied to any other entity,

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is not valid when applied to the Catholic Church, which, by definition, is universal, transcends space and time, and for whom a few centuries do not count for much.

In the pamphlet *The Jewish Problem as Dealt with by the Popes* (26), no fewer than twenty-nine sovereign pontiffs are mentioned, who issued fifty-seven bulls and edicts relating to Jews. Each of these fifty-seven writings would today be considered anti-Semitic, neo-Nazi, etc. They impose a series of restrictions on Jewish activities: they were prohibited from employing Christian servants; (27) Christian maids, cooks, or governesses; (28) holding public office; (29) the Talmud was ordered to be burned; (30) they were required to wear a visible special badge; (31) caution was recommended with converts; (32) Christians were prohibited from living alongside them; (33) this prohibition was renewed several times, and Jews were forbidden from engaging in industry; (34) they were required to pray in atonement; (35) they were prohibited from selling new goods. (36)

This varied repertoire does not lack deportations and collective punishments: Pius V expelled them from the Papal States, except from the cities of Rome and Ancona, though reinforcing the surveillance of these ghettos; (37) Clement VIII first prohibited them from selling new goods, then old goods, and finally expelled them from his seat, Avignon; (38) the same Pontiff later expelled them from Rome and Ancona, (39) etc., etc., etc. The Supreme Pontiffs who today would be labeled anti-Semitic were: Honorius III, Gregory IX, Innocent IV, Clement IV, Gregory X, Nicholas III, Paul III, Julius III, Paul IV, Pius IV, Gregory III, Sixtus V, Clement VIII, Paul V, Urban VIII, Alexander VII, Alexander VIII, Innocent XIII, Benedict XIII, and Benedict XIV, who holds the record with six edicts and bulls relating to Jews. The respectable number of twenty-nine Popes and fifty-seven anti-Semitic bulls could still be significantly expanded, were it not for the fact that, starting with the bull *Beatus Andreas* of Benedict XIV (February 22, 1755)—which refers to the martyrdom of a Christian child by Jews and whose severity of tone would not be surpassed by Dr. Joseph Goebbels—most bulls and edicts thereafter refer to general themes or doctrinal matters. The situation of Jews in the Papal States, and even in other Catholic sovereigns, was regulated by papal decrees and ordinances. Toward the triumph of the Italian revolution of 1759 and the subsequent disappearance of the Papal States, the regulations concerning the Jews of Rome were very strict, with occasional relaxations of severity. The common character of all the measures taken was to protect Christian communities against the penetration of the Jewish race and Talmudic ideas. These measures can be grouped into four categories:

1. **Direct measures to protect the Catholic faith:**
 - 1.1) Destruction of the Talmud.
 - 1.2) Strict prohibition of teaching the Talmud and even the Bible without prior control.
2. **Measures aimed at ensuring the social separation of Jews and Christians:**
 - 2.1) Confinement in the ghetto.
 - 2.2) General prohibition—for both Jews and Christians—of cohabitation, in the broadest sense of the term.
 - 2.3) Use of special clothing and badges.
 - 2.4) Absolute expulsion from certain areas.
3. **Measures ensuring the protection of certain professions, preserving them from Jewish influence:**
 - 3.1) Public offices.

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- 3.2) Liberal professions, especially medicine.
 - 3.3) Teaching.
 - 3.4) Banking.
 - 3.5) Certain types of commerce.
 - 3.6) Land ownership.
4. **Measures concerning race:**
 - 4.1) Prohibition of Jews employing non-Jewish maids, nannies, cooks, or any kind of female workers.
 - 4.2) Prohibition of mixed marriages (considered a universal principle by Christendom).

The encyclical letter of His Holiness Benedict XIV, sent to the primate, archbishops, and bishops of Poland regarding prohibitions on Jews residing in the same cities and districts as Polish Christians, is a document that, today, would have cost its author, no matter how much a vicar of Christ he might be, the honor of the gallows in any ecclesiastical Nuremberg. His Holiness begins by recalling the Catholic tradition of the Polish nation and emphasizing the resolutions of the Council of Petrikov, presided over by the nuncio Lipomanus, Bishop of Verona... In that council, and for the greater glory of God, the principle of freedom of conscience was proscribed and definitively excluded from the principles governing the public life of the kingdom. The vicar of Christ then recalls the resolutions of the synod of the province of Gnesen, in which the Polish bishops took wise measures to protect their king against Jewish perfidy.

His Holiness then laments catastrophic news that has come to his attention. Here is the catastrophic news: *"The number of Jews has increased considerably; the Jews have formed monopolies, specifically in the liquor market; they have become owners of vast estates; and they have carried their audacity to the point of becoming tax collectors."* He then draws attention to the fact that some Christian women have entered domestic service for Jews, which he qualifies as a monstrous anomaly. After requesting that no abuses or exactions be committed against the Jews as a reaction, His Holiness demands a return to the healthy order of things and the complete separation (apartheid, we would say today) of both communities, Jewish and Christian, with the predominance of the latter in civil life.

Even setting aside its divine aspect for a moment, a society like the Catholic Church, two thousand years old, does not make its decisions lightly or without carefully weighing the pros and cons. It would be a grave insult to the intellect and sensitivity of twenty-nine Pontiffs and hundreds of archbishops, cardinals, and bishops—many of whom are canonized—to suggest otherwise. It seems logical to suppose that if they took such measures, they had powerful reasons for doing so. In the last two hundred years, Judaism has created two monsters, capitalism and communism, has perpetrated the Russian revolution and the plundering of Palestine, and has powerfully contributed to the outbreak of two world wars, among many other achievements to its credit. We are convinced of the existence of many decent Jews, innocent of the crimes that Judaism has committed and continues to commit, although we must note that we have not found a single Jew—not one!—who has dissociated themselves from their brethren in the Kremlin, Wall Street... or Palestine.

Thus, we see no special reason to believe that the anti-Semitic measures of the Church, which must have been good for eighteen centuries, became bad with the appearance of communism, capitalism, and the pirate state of Tel Aviv.

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Notes

1. Houston Stewart Chamberlain: *The Foundations of the Nineteenth Century*, p. 286, Payot (Swiss publisher).
2. Ibid., p. 287.
3. Willhausen: *History of Israel and the Jews (Israelische und Jüdische Geschichte)*, p. 74.
4. Ferenc Zajhty: *Hungarian Millennia*, pp. 83 and 85.
5. Ibid., p. 88.
6. Houston Stewart Chamberlain: *The Foundations of the Nineteenth Century*, p. 285.
7. Albert Reville: *Jesus of Nazareth*, Vol. I, p. 416.
8. Houston Stewart Chamberlain: Ibid., p. 289.
9. Second Book of Kings, XVII, 24.
10. Graetz: *Popular History of the Jews (Volkstümliche Geschichte des Juden)*, Vol. I, p. 97.
11. Gospel of Saint John, VII, 52.
12. Graetz: Ibid., p. 575.
13. Ernest Renan: *Semitic Languages (Langues sémitiques)*, p. 230.
14. Max Müller: *Science of Language*, p. 169.
15. Louis Marschalsko: *World Conquerors*, p. 19.
16. *The True Europe (L'Europe Réelle)*, No. 103, August 1968, Brussels.
17. Patry: *Religion in Germany Today (La religion dans L'Allemagne d'aujourd'hui)*, p. 165.
18. The separation between Jews and Galileans was so pronounced that, according to Franz Michel Willam in *The Life of Jesus in the Land and People of Israel*, p. 146, there was a saying: “*The Galileans value honor more than money; the Jews value money more than honor.*” This fact alone marks a profound differentiation between the two peoples.
19. Gospel of Saint John, VII, 52.
20. Savitri Devi: *Paul of Tarsus*, p. 1.
21. Richard Wagner: *Religion and Art*, p. 18.
22. Jhering: *Background of the Indo-Europeans (Vorgeschichte des Indoeuropäer)*, p. 300.
23. The American publicist Howard B. Rand, in his pamphlet published by the Christian National Crusade in Los Angeles, California, notes that Jesus Christ was not a Jew in the sense that Jews are defined today. He insists that, according to the Bible, the word Jew first appears in the Second Book of Kings (XVI, 6), where the members of a tribe in southern Palestine are called *Yehudim* (Jews, sons of Judah), and that the descendants of that tribe are the current Jews. The descendants of the other tribes, the so-called lost tribes, i.e., David, Benjamin, Dan, Zebulun, etc., have nothing to do with the current Jews—solely from the tribe of Judah—and mingled in Russia (present-day Kazakhstan) with the Khazars, a Turco-Mongol tribe that adopted the Jewish religion. These are the current Jews, who, neither by their Khazar race (Turco-Mongol) nor by their Palestinian branch (from the tribe of Judah), have the slightest kinship with the aforementioned tribes, including that of David, from which Jesus’ father is said to descend.
24. Book of Joshua: XV, 25.

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25. Evidently, we use this expression knowing its inaccuracy and as a concession to the prevailing mental inertia that alters the meaning of words; anti-Semitism, which etymologically means opposition to Semites, i.e., the peoples descended from Shem, including Arabs, has become, with the conceptual Babel we suffer, opposition to Jews.
26. Published by the Christian National Crusade in St. Louis, Missouri.
27. Gregory IX: *Sufficere debuerat perfidiae Judaeorum.*
28. Innocent IV: *Impia Judaeorum perfidia.*
29. Honorius III: *Ad nostram noveritis audentiam.*
30. Innocent IV: *Impia Judaeorum perfidia.*
31. In addition to the aforementioned Honorius III, Martin V: *Sedes Apostólica.*
32. John XXII: *Ex parte vestra.*
33. Eugene IV: *Dudum ad nostram audientiam,* Callistus III: *Si ad repremifos.*
34. Paul IV: *Cum nimis absurdum.*
35. Gregory XIII: *Antiqua Judaeorum improbitas* and *Sancta Mater Ecclesiae.*
36. Clement VIII: *Cum saepe accidere.*
37. Pius V: *Hebraeorum gens.*
38. Clement VIII: *Caeca et obdurata.*
39. Ibid.